



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

original discussion. Here, although a more precise evaluation of the messianic conception is needed, he cannot escape the influence of his material, and accordingly when he summarizes the teaching of Jesus, although he disagrees with what he calls the consistent eschatological theory, he does hold to a sort of inconsistent eschatological theory. He very properly criticizes the excessively logical rigor of Schweitzer, but, at the same time, leaves his own work open to criticism to the effect that he is endeavoring to conform to a dogmatic presupposition. The consistent eschatological theory, if substantial, would seriously undermine the foundations of conventional Christianity, but such a norm is dogmatic rather than historical.

The first duty of the student of eschatology of the New Testament is to discover exactly what our sources lead us to believe Jesus taught. Professor Dewick recognizes the fact that Jesus possibly started with the eschatological point of view, but when he passes to the discussion of the evidential value of that eschatology he at once abandons anything like an objective, historical method. The one essential truth of Christianity he holds lies in the Catholic doctrine of the person of Jesus Christ as

perfect God and perfect man. To this he holds that the subject of primitive Christian eschatology presents no insuperable obstacles and may, indeed, strengthen our loyalty to this doctrine. Here again we have a dogmatic rather than historical interest.

Altogether the volume is an illustration of a class of work which we have come to expect from too many English theologians. Modern study works only superficial modification of their views and seldom leads to the adoption of a definite method of approach to problems. The study of origins is with them a phase of apologetics and there is little willingness to adopt methods or conclusions which do not in some way give evidential support to orthodoxy.

There is good scholarship in this volume in the sense that its author has become acquainted with much original material, but there is a lack of genuine historical method. There is still room for a critical study of messianism. Charles has given us much material and the rapidly growing school of German and American specialists are giving us method, but the author of the volume evidently knows little of these studies at first hand and cannot be said to have added to our knowledge on the subject.

BOOK NOTICES

What is the Truth About Jesus Christ. Problems of Christology discussed in six Haskell Lectures. By Friedrich Loofs. New York: Scribner, 1913. vii+241 pages. \$1.25 net.

A most interesting little volume is this book of six lectures given at Oberlin by Professor Loofs. Theologically Professor Loofs is conservative among Germans, although he would probably be regarded as anything but conservative by orthodox Christians. In these lectures he discusses with more detail than seems justified the position taken by Drews and W. B. Smith, but he is too much of a historian not to see that

their position is really an exaggeration of something of importance, viz., that the truly historical Jesus is the Jesus who was able to accomplish what he has accomplished. In history, as he says (p. 159), "science cannot do justice to the sources with its assumption that the life of Jesus was a purely human life," yet he does not believe that the Christology of the church is tenable. As a historian of the first class his chapter on this point carries great weight. He does not hold that it is necessary to believe in the doctrine of the Virgin birth, and at five points he holds that orthodox Christology does not agree with the New Testament: (1) in that it holds that

the historical Jesus is the pre-existent son of God; (2) in its insistence upon the doctrine of the triune God; (3) that the historical Jesus is the Second Person of the Trinity; (4) that it is consistent with the experiences of Jesus; (5) in the organic relation which, according to the Testament, Jesus holds to the human race. In other words, Professor Loofs holds that the old orthodox Christianity gives us the correct interpretation of the historical person of Jesus.

When, now, he passes on to a constructive statement, he again shows the weakness of historical orthodoxy and reaches definite conclusions which he holds to be more indisputable than those furnished by the formulas of orthodoxy. These, however, he reaches, not by a rejection of the messianic quality, but by a steady-going increase of the divine in Jesus. To him the deponentialized Jesus of liberalism is not the historical Jesus. One must recognize in him the actual divine life in order to accomplish it.

The volume is to be heartily commended to those who feel themselves somewhat bereft of the doctrine of Christ's deity in the collapse of the philosophical theories upon which it has been formerly stated. Professor Loofs is sympathetic with the position of Kahler, but he regards him as too close to tradition. He comes back to a conception that the real formula is that of Rom. 1:3 which has to do with the thought that God through his spirit dwelt in Jesus as he has never done before or after.

This conclusion is full of help, but it could have been reached much more directly, according to our opinion, through a study of the messianic conception. For in the messianic conception the Christian church really has the key to a Christology which shall be at once loyal to the data of the New Testament and to the experience of the Christian church.

The Early Poetry of Israel in its Physical and Social Origins. By George Adam Smith. London: Henry Frowde, 1912. Pp. xi+102. 3s.

This volume is the Schweich Lectures for 1910, which were given by the author before the British Academy. Professor Smith is among those who have done most for the advancement of Biblical learning in Great Britain and America. His many friends on both sides of the Atlantic will rejoice that his transfer to the principalship of Aberdeen University does not mean that his new administrative tasks are entirely to overshadow his work as a scholar. This book is fully up to the level of his past work; and he gives us reason to hope that it is to be part of a more extensive and systematic treatise. The subject is considered under the captions, "Language," "Structure and Rythms," "Substance and Spirit." The poetic

pieces taken up are the "Blessing of Jacob," in Genesis; the "Blessing of Moses," in Deuteronomy; the "Song of Miriam," in Exodus; the "Oracles of Balaam," in Numbers; the "Song of Deborah," in Judges, etc.—all of which are assigned to the centuries prior to the literary prophets, i.e., before 800 B.C.

It is to be noted that these lectures expound the "origins" of early Israelite poetry along two lines of development, the first of which is called the "physical." Under this head, Lecture I considers in a fascinating way the grammatical and psychological peculiarities of the Hebrew language, as conditioning the form of Israelite poetry. This is a highly important phase of the subject, without an understanding of which it is difficult to see into the atmosphere of early Hebrew poetry in any intimate fashion.

Along the other line of development, the "social" origins are considered. Under this head, Lectures II and III view the early poetry of Israel as issuing from a primitive people who are under the influence of a strong "nomadic" tradition and who are, to the end, unskilled in architecture or any elaborate art. This division of the treatment constitutes the bulk of the book, occupying 73 pages as contrasted with 25 given to the linguistic portion of the subject. It will be a most interesting and instructive revelation to all who have not studied the Bible under this aspect. While the lectures are new and freshly thought out, they evidently proceed in part from the investigations which gave us the author's treatises on the prophets, the historical geography of the Holy Land, and the history of Jerusalem; for many points brought out in these earlier works reappear in the new setting of the present volume.

The reviewer hopes that when this introductory material is worked over as part of the more extensive treatise which Dr. Smith plans to issue, its heavy and almost exclusive emphasis upon the nomadic, or "semi-nomadic," nature of ancient Israel will be toned down and adjusted within a sociological perspective which makes more allowance for other features of the national life. Dr. Smith speaks of that "dislike of cities and horror of great buildings" which are characteristic of the nomad; and the period as a whole is drawn out before us as a kind of reaction against the more advanced, commercial and urban phase of oriental civilization. The question which inevitably comes up is: Why do the poetical and prose writings of Israel carry with them this sense of protest? That Dr. Smith is in some way conscious of this problem is made evident by his observation that Israelite life may have been crossed by other strains, e.g., Hittite (p. 26). As a matter of fact, long before the eighth century, the term "Israel" was a mere conventionalized symbol for a nation which included not only a strong "nomadic" tradition, but a strong "civilized" tradition within the same political structure. In other